

SUNDAY ADVERTISER

WALTER G. SMITH

EDITOR

SUNDAY

JULY 4

1776

When Freedom from her mountain height,
Unfurled her standard to the air,
She tore the azure robe of night
And set the stars of glory there!
She mingled with the glorious dyes
The milky baldrick of the skies,
And striped its pure celestial white
With streakings of the morning light;
Then from his mansion in the sun
She called her eagle bearer down,
And gave into his mighty hand
The symbol of her chosen land!

Myth in History

Portland Oregonian.

"The Myth of Jesus" is an article in this week's issue of the Jewish Tribune (Portland), written by Rabbi S. N. Deinard of Minneapolis. The writer asserts that "there is no historical evidence that such a character as Jesus ever existed, for outside the gospels all the literature of that time is silent with regard to him." Moreover, "no mention is to be found of Jesus in the entire range of Jewish literature." This last statement doubtless is true, for the passage in the Antiquities of Josephus is undoubtedly an interpolation. That the gospel narratives are not strictly historical is a fact now admitted by the scholarship of the Christian world; yet we think it is an error to say that even Jewish scholarship contends that no such character as Jesus ever existed. There may, indeed, be a dispute as to the meaning of the word "character," so used; but we do not think it is a contention of respectable Jewish scholarship that no such person or individual as Jesus ever existed. It is quite in line with rational interpretation of history to admit that such person or individual did exist, yet that myths, or statements that are unhistorical, were built up around his name.

It is this concept of the history that has established the view, in the Christian world, of the difference between the Jesus of History and the Christ of dogma. A multitude of writers has elaborated the distinctions between the real life of Jesus and the mythical life of Jesus; and there is reason to believe that this view will prevail at the final bar of history. It fully admits that Jesus was a historical character or person, but eliminates the mythical and miraculous from his life.

The subject is too vast for any attempt to do more than state its most general outline; the literature of it, in all the languages of the modern literary world, is so immense as to preclude attempt to make even a partial index of the great writers and their works. But they who start out to deal with "the myth of Jesus," on the assumption that no evidence exists that there is or was a veritable Jesus of history, commit an error which the general consensus of scholarship—including Jewish scholarship—cannot support, indeed rejects. Studies in the religious history of man, supported by studies and analogies in general history, during many years, have been changing the basis of former judgments; and among the most progressive religiousists of the modern time are the Jews. Every observer, no matter what his nominal religious belief, takes note of a steady approach to the irenic spirit in all religions. No ground really remains to the reverent mind of the world for rage of controversy around "the character" of Jesus. That character is historical, though as in the case of so many others, there is a mythical element in it. No religion is merely a cognitive creed. Its use and worth consist in what it does in making and sustaining character. The mythical history of Israel is no more believed (literally) by the body of educated Jews than the like mythical history of Christianity is the accepted belief of the body of educated Christians. Men know that myth is mixed up with history in nearly all accounts that have come down from the ancient world; and religious history, dominated largely by emotion, is especially liable to this method. Not even has universal use of printing in our own time been able to exclude stories that certainly lack historical foundation. Even in our own country there are apocryphal stories about such men as Washington and Lincoln, having their origin in a pervasive sentimental feeling, that attempts to illustrate interesting events of history by myths and fables. Of old, before printing, it was a very general inclination of the human mind to forget true history, and to prefer the fabulous and the wonderful. It is the disposition still, because it is innate; but it is checked and corrected in our time by universal use of printing, by enforcement of the study of historical records, and by the critical spirit, formerly little known, but now the duty of scholarship, as well as its defense and vindication.

Spain's Religious Tolerance

The restriction under which non-Catholic religious denominations must worship in Spain has been made the subject of an investigation by the State Department. The report of former Minister W. M. Collier on this matter in 1906 has just been made public by the department.

According to this report, the existing constitution of Spain provides that the Catholic religion, apostolic, Roman, is the religion of the state. The nation obligates itself to maintain its worship and its ministers.

"No one will be interfered with in Spanish territory," says Minister Collier, "because of his religious opinions nor for the exercise of his respective form of worship, saying only the respect due to Christian morals. However, no other ceremonies nor manifestations in public except those of the religion of the state will be permitted."

"Generally, I am told, there has been greater freedom of worship in large cities than in provincial villages. There is more toleration, it is said, now than there was fifteen or twenty years ago."

"Funeral services are never interfered with. Churches and chapels may be built, when building regulations are complied with. Distinctly ecclesiastical architecture, calculated to proclaim the building as the seat of a form of worship is not allowed; at least, the Protestants have refrained from such form of architecture."

"A cross or other emblem of religion is never permitted to be erected upon a Protestant edifice. Generally, the Protestants of Spain concede that the erection of a cross is a 'public manifestation,' and, therefore, a violation of the constitution."

"Generally, the door of the Protestant church edifice is permitted to open upon the public street, although it is not allowed, during service, to remain open so as to attract attention to the worship. It is, however, not universal to allow the door to open upon the public street."

"Preaching and music, both vocal and instrumental, are allowed in the churches. Generally the doors of the church are closed, so as not to publicly attract attention to the service."

"I am told that a dozen years or more ago, in a village remote from Madrid, a local authority forbade the holding of services unless the doors were so constructed as to prevent the sound of worship coming out to the public. This was considered by the government at Madrid as a wholly unwarranted construction of the law, and the action of the village authority was not upheld."

"In regard to missionary efforts, proselyting, etc., I am informed that there is no interference if public order is not disturbed."

"The study of the statutes which I have made and the advice of counsel lead me to the opinion that non-Catholics who are Spanish subjects may, by complying with the provisions of law, form legal associations vested with a legal personality, subject, of course, in their ceremonies and religious manifestations, to the restrictions of the constitutional provision above quoted."

"The best information obtainable is that there were about 3000 communicants and regular attendants and about 10,000 adherents, or persons who, though attending services only occasionally, were more in sympathy and accord with the Protestant church than with the Catholic."

THE BYSTANDER



An Offended Jayhawker.
La Pierre and His Kodak.
Too Many "Pops."
Sunday Lid and Suitcases.

Some time ago there journeyed to this fair land a member of Congress, who answers to the name of Murdock. He came unheralded, and few realized that there was a man of his might in the Islands. Back in Kansas, Murdock is a big man. Suffering Kansas never had a bigger, according to the Murdock measurements, and it was a staggerer to him when he failed to find a brass band waiting for him at the dock, an automobile and a reception committee on the corner, and everyone hurrahing because a real, live Representative from the State of Kansas was in town.

He was not merely surprised; he was hurt. His hot near-southern blood boiled a little and has been simmering ever since, every time he thinks of Honolulu. It never boiled over, however, until the other day, when the question of the Japanese strike appeared in the Eastern papers. Then was the time for the Jayhawker to avenge himself. Getting the ear of a reporter, he broke the news that he had traveled around the Islands of Hawaii and knew all about them. He bashfully acknowledged that he had made an exhaustive study of labor conditions here from the Kansas standpoint, having nothing better to do, and knew just what he was talking about. To prove it he said:

"I believe the day will come when the Japanese in Hawaii will rise and drive the whites literally into the sea. This is no Hobsonesque war scare, but a plain statement of my sincere opinion. Hawaii at present is in the hands of the sugar men, and if trouble comes they will be entirely responsible for it. During my visit there I saw clearly that they did not desire white labor, nor do they want the native Hawaiians to work for them. The result is that there are now more Japanese on the Islands than people of any other nation. This condition in itself would not be objectionable, but the sugar men treat their laborers in a manner that would make Simon Legree turn over in his grave. The coolie is practically a slave, and he realizes it."

"In any strike that may come my sympathies are entirely with the laborers, and I am confident that some day they will turn on their employers and drive them from the Islands. These sugar men are a force for evil in every way. The present strike may be settled amicably, but in the near future an uprising will take place that will cause this government to make a serious investigation of labor conditions in the Islands."

That ought to square accounts to date, and the next time the Honorable Murdock from Kansas drifts this way let us get up a celebration.

My old friend L. L. La Pierre has got himself a kodak. He has a case to carry it in, and when he has the machine strapped on he walks the street like a real tourist. So far, he hasn't had much success with the picture taking, but he expects that with constant practise he will be able before long to remember to pull out the slide, turn the thingumhob on the corner of the box, set the little flicker business so that it will shut up when the picture is taken, learn to point the glass so that the feet won't be so big, and be ready to shoot when there is something to snap at.

The first day La Pierre wandered out with the kodak habit he was the lushest man in Honolulu. Everything in nature took on a new beauty. The dog on the doorstep looked so pretty in the finding glass, the fleecy clouds drifted across the background of everywhere so deliciously, and all outside was smiling. It was with twelve magnificent pictures that he carried the kodak to the developers and waited like an anxious and ardent lover for the result.

"I think you must have forgotten to turn the film," spoke the man from the dark room.

"You're right, I did," responded my friend, slapping his thigh. "Just put the others back in the box and I'll go out and take the pictures over again."

Mr. La Pierre has promised to supply the Advertiser with plenty of up-to-date photographs just as soon as he gets on to the hang of things.

Are we getting too many "Pops" in town? Pop Spitzer is beginning to believe it, and Pop O'Brien is certain of it. Pop Spitzer claims the title by age, and Pop O'Brien believes he has a strangle hold on the title because it is an endearing term used by his host of friends. A year or two ago a malihini made the acquaintance of Pop Spitzer, and they were close friends. He came into town last week and while in a crowd heard somebody call O'Brien "Pop." He sized right up to Pop, and both became very friendly in a short time. After an hour's conversation, in which matters did not seem to hitch, the stranger inquired if he was talking to Pop Spitzer.

"—no; I'm Pop O'Brien."

A friend of mine who is of a temperance turn of mind came up to me in great consternation yesterday afternoon.

"Is this the effect that the Sunday closing of saloons and cafes is going to have?" he spluttered, pointing out the crowds of people on the streets with suitcases in their hands. "Taking their liquor home in suitcases, eh?"

I had considerable difficulty in persuading him that the reason for the unusual display of suitcases was the excursion to Hilo on the Mauna Kea.

The Tourist Crop

New York Times.

The Bermuda farmers in abandoning vegetable-growing for the New York market to devote their attention to the richer crop of tourists exhibit a shrewd business sense. There is more money in the importation of 9000 American visitors than in raising onions or early potatoes for export.

The Swiss have waxed prosperous from the multitude of tourists who fill their hotels and climb their mountains. Many an Atlantic coast dweller has profited by leaving his nets and seines to become a fisher of men. New Hampshire has developed one of the most productive of gold fields. Viewed in the light of their yield of dollars, the abandoned farms of New England are among the most fertile in the nation. Thanks to the tourist, the orange and olive groves of Florida and California return a large income, and the Adirondacks and the Maine woods, not to mention the "forest primeval" of Evangeline's land, are sylvan Golcondas.

This is a crop which does not figure in government reports and of which Mr. Harriman and Mr. Hill take no account in their forecasts of national prosperity. Yet its failure for a single year would cause widespread hardship.

WOMAN AND HER PRIVILEGES.

The woman who clamors for the right of suffrage is far from being aware that she possesses more advantages than man, and is shorn of the responsibilities that are thrust upon the male sex. As civilization came down the ages, it raised womanhood at every step. She was made the equal of her consort. His rights over her person and property were gradually eliminated, while none of her privileges as the ward of her husband have been deprived her. Under her coverture in the canon of the common law, the husband is responsible for the support of his wife, as well as for her acts. In the penal laws, a crime committed in the presence and by the husband and wife, was presumed to have been committed by the latter under the coercion of her spouse, and this rule still applies in England, except in cases of murder, and the woman is invariably set free.—News-Letter.

Commercial News

By R. O. Matheson.

The stock market has rallied somewhat during the week, although the volume of business on the Exchange has been far below normal. There is a disposition among the smaller investors to regard the strike situation as much more reassuring, the fact that the question of the strike is being partially ignored by the daily press leading to the conviction that it is substantially broken. This is true to a certain extent, although the strike is not yet over, by any manner of means. The number of returning strikers to the plantations is growing steadily; the strikers themselves are in a disposition to quit and return; only the leaders are holding firm and exerting a fearsome influence over the rank and file.

As intimated in a wireless to this paper from Hilo, the Japanese there are soliciting funds for the strikers, who ask aid on the score of destitution, the first public acknowledgment of such a thing. The Hilo Japanese have promised to help, but did so with no degree of alacrity, proving the weakness of the tie between the Japanese of the Islands. The talk of an extension of the strike has died away, although the strike leaders continue to claim that the Maui laborers are to go out after the next payday. Their talk is only a whistling to keep up their own courage, however. The trials of the leaders for riot, conspiracy and inciting to murder are progressing, the government having made out a strong case in the first trial—that concerning the alleged riot at Waipahu.

Oahu stock shows the returning confidence of investors, a number of shares changing hands on a rising market. The opening quotations of the week were 28.75 bid, five-eighths below the closing sale of the week before, and 29.125 asked. The between session sales recorded Monday show sales at 29.50, while on the board the stock sold down to 28.875 and up to 30. Tuesday there was a drop back to 29, working back to 30 on Thursday by quarters, with brisk trading at the lower figures. On Friday 30.25 was recorded and 30.50 was reached yesterday, which is still over two points below the quotations prior to the strike.

Ewa has been very little dealt in, a few shares being traded at 27.50 to 28. Waiaina began the week with a decline, but rallied. The lowest recorded sale was at 88.50, the closing figure being 92.

There have been some big bond transactions during the week. The refunding issue of two million five per cents of the O. R. & L., which had been underwritten by W. G. Irwin, was put out on Thursday. According to the agreement made with Mr. Irwin, through the Waterhouse Trust Co., the holders of the old bonds were at liberty to take the new issue in exchange at 101. This offer was accepted on the first day of the exchange by the holders of nearly one-half the old issue. Very few of the bonds have been turned in for the cash.

The Hilo railroad bonds have been much in evidence, one block of \$41,000 being taken during the week at 93.50, while other large sales have been recorded at 95 and 96. The extension of the line into the Hamakua district promises so much that it is not improbable that these bonds will be quoted at par before long.

(Continued on Page Five.)

Small Talks

GILBERT J. WALLER—This is going to be a prosperous year for Honolulu.

WILLIAM C. ROE—I will be responsible for no one. My home is still on Billy Roe's own land on Kalakaua avenue.

E. M. WATSON—I was glad to read the Advertiser's editorial on Sheriff Jarrett, backing him up. He is doing good work and is entitled to credit.

SUPERINTENDENT M'VEIGH—We expect to have the best Fourth this year at the Settlement we have ever had. Kind people have given us fireworks, and we have been allowed to purchase some extra fruit.

JOHN DETOR—A few people forget themselves and call for late drinks, but I only have to point at the clock and they know what I mean.

LICENSE INSPECTOR FENNEL—I wish people would get out of the habit of thinking that I can tell the License Board what to do. I'm not a commissioner. All I can do is to report on things as I find them, and they do the rest.

GOVERNOR FREAR—I have still a few appointments to make. There has to be a board named to investigate the conditions of government wharves and landings, and I will also soon have to appoint a pharmacy examination board.

Government Train for President

Christian Science Monitor.

The proposal that a railway train of private cars, with complementary equipment, be provided by the United States government for the use of its chief magistrate is a natural outgrowth of the discussion which has arisen over the question of making a proper allowance to cover the traveling expenses of President Taft. But it is also one of the inevitable consequences of the great change which during the last few years has taken place in popular sentiment with regard to the relationships that should, or should not, exist between public officials and public-service corporations.

Without being specific as to time, it can be fairly said that it is not so very long since popular sentiment acquiesced cheerfully in the acceptance by the President of courtesies at the hands of railway managers. It is not very long, indeed, since the extension of a courtesy, in the way of a private car, or a special train, with freedom of transport, by a railroad corporation to the President of the United States was looked upon as a graceful compliment to the public. But a new code of morals has gone into effect since then, or, rather, the moral perception of the public has been sharpened; and the offer or acceptance of such a courtesy now would be regarded, at the very least, as a violation of the proprieties.

North, South, East and West, this country is desirous of seeing the chief magistrate and of hearing him talk. It is well that this is so, and we shall be wise if we encourage the desire. Fortunately, we have now, as we have had before, a chief magistrate who is fond of travel and who is also fond of talking to the people.

In the nature of the case, the President should not be asked to bear the expense of his excursions into all parts of the country. On the other hand, we would not have him accept free transportation. Again, he should be able to travel in a manner compatible with the dignity of his office. If he travel by water, we furnish him with a vessel. There is no reason why we should not furnish him with a train, and a handsome and comfortable one, when he travels by land. Nor is there any reason why we should not provide from the public treasury for all the incidental expenses of his trips.

Provision by Congress for the bringing of the chief magistrate of the United States and the great plain people of the United States into more frequent and closer contact will be in the interest of democracy and worth many times more than its cost to the republic.

English by Englishmen

The Outlook.

The absurd and sometimes extraordinary difference between the spelling and pronunciation of English names has been often commented upon. Several lists have been published, but they are by no means complete. The following, it is believed, are, for the most part, new: Woodnesborough, Yinsbro; Woodmancote, Woodmucklet; Wymondham, Windam; Yaddethorpe, Yalthrup; Gainsborough, Gainsberry; Lincoln, Lenkerrin; Grassington, Girstun; Harddiscoe, Had-der; Gunthwaite, Gunfit; Eskdale, Ashdale; Brampton Brian, Brawn; Bright-helmstone, Brytun; Hallahon, Horn; Meddlethorpe, Threlthrup; Marylebone, Marrowbone; Ulrome, Ooram; Uttoxeter, Tuxiter; Rampisham, Ransom; Pevensey, Pinsky; Coxwold, Cookwood; Crostwright, Corsit; Holdsworth, Holder; Skildaw, Skiddy; Kirkeudbright, Kireobry; Ilkley, Eethla; Hawarden, Hard'n; Alford, Artfold.

Strachan should be pronounced Strawn; Colquhoun is Kooohn, the accent being on the last syllable; Beauchamp is Beaeham; Duchesne should be pronounced Dukarn; Bethune should be Beeton; and in Abergavenny the av is not sounded. Menzies is pronounced Mynges, Knollys as Knowls, Sandys as Sands, Gower as Gorr, and Milnes as Mills. Dalziel should be pronounced Deel-ah, with accent on the first syllable. Glamis is Glarms; Geoghegan should be pronounced Gaygan, and Ruthven is Riven.